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115 small pages, and as an elementary handbook this sketch is to be highly commended for its clear, concise presentation of the things that the ordinary Bible student most needs to know concerning the Babylonians and Assyrians.

JOHN M. P. SMITH.

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The Pastoral Epistles. By REV. J. P. LILLEY, M.A. New York: Imported by Charles Scribner's Sons, 1901. Pp. 225. \$0.75, *net*.

The Epistles of St. Paul to Timothy and Titus. By R. MARTIN POPE, M.A. London: Charles H. Kelley, 1901. Pp. 248. 2s. 6d.

The former of these two volumes is one of the series of fifty "Handbooks for Bible Classes and Private Students," edited by Professor Marcus Dods, D.D., and Rev. Alexander Whyte, D.D. For the class of readers the editors have in mind the work is satisfactory. Mr. Lilley holds that the author of the epistles in their present form was Paul, thus taking his position with Alford, Lightfoot, Ellicott, Howson, Salmond, Westcott, Hort, Farrar, and Findlay, as against Reuss, Renan, Sabatier, Hatch, and S. Davidson, who argued for a later origin; and also Harnack, von Soden, McGiffert, G. B. Stevens, and B. W. Bacon, who admit that the epistles contain some genuine fragments of the apostle's writings. The historical difficulty of finding a place in the chronology of Paul's life for the epistles is met by the usual theory of a second imprisonment and a fourth missionary journey.

The argument against the authenticity of the epistles which is drawn from the form of church organization pictured in them is of no value, thinks Lilley, inasmuch as "everything we learn in Timothy and Titus as to the duties of presbyters agrees with Acts and the Pauline epistles;" and practically the same can be said of the other church officers. As to the bearing of the heresies which the writer combats, he regards the whole movement referred to, not as Gnosticism, but as "the last desperate effort of Judaistic traditionalism to overthrow the religion of Christ." The apparent difference in theological teaching between these and Paul's other writings is accounted for by the fact that he wrote to disciples fully acquainted with his doctrinal system, and that a growing importance attaching to the ethical side might be expected both from Paul's time of life and the

character of the age. The variations in literary style from the other Pauline epistles are due to the subject-matter; yet in passages like 1 Tim. 1:8-11; 6:13-16, and many others, the wonderful mastery of speech of the apostle can be recognized.

The new translation is worthy of special commendation. It is based upon Gebhardt's edition of Tischendorf's ultimate Greek text (Leipzig, 1901), and is a good illustration of how far the Revised Version can be surpassed. Nothing of the dignity or smoothness of style has been sacrificed, and a clearness of meaning for the average reader in many half-obscure passages is the result. The appendix contains seven scholarly studies on topics closely related to the subject of the book. The handbook is unpretentious, thorough, and useful.

The work of Pope is for students of the Greek Testament, lay preachers, and Christian workers. The aim is to give a concise and not too elaborate exposition of the minute distinctions of rendering of which the text is often capable. This purpose of the writer naturally calls for the usual exegetical method, thus differing from Lilley, who has cast his commentary into the form of a consecutive running discourse, going less into detailed exposition, more into the paraphrase method of interpretation. Pope's general position as to the authenticity of the epistles is the same as that of Lilley, though the discussion is briefer. His book is one of Rev. Arthur E. Gregory's series of "Books for Bible Students," twenty-six of which have already appeared.

ORLO J. PRICE.

FREEPORT, ILL.

Origen and Greek Patristic Theology. By REV. W. FAIRWEATHER.

New York: Charles Scribner's Sons, 1901. Pp. xii + 268. \$1.25.

This is one of the series of "The World's Epoch-Makers," edited by Oliphant Smeaton. It is pleasant to read, and is scholarly in character. After an introductory chapter on "The Precursors of Origen," notably Pantænus and Clement of Alexandria, the bulk of the book is devoted to "The Life and Character of Origen" (chap. 2); "His View of Holy Scripture" (chap. 3); "Religious Philosophy of Origen" (chap. 4); "The Writings of Origen" (chap. 5); "Origen's Theology" (chaps. 6, 7, 8). The last four chapters take up "Successors of Origen;" "Historical Services, General Characteristics, and Distinctive Doctrinal Complexion of the Greek Theology;" "Reac-